



ARCHÆOLOGICAL
DEPARTMENT

ADMINISTRATION REPORT

1108 M. E.



H-5

RAMA VARMA RESEARCH
TRICHUR, KOCHIN
13 AUG 1934

H. No. 45

**Proceedings of the Government of His Highness
the Maharaja of Travancore.**

Read:

Letter No. 1/34, dated the 10th January 1934, from the Superintendent of Archaeology, forwarding the Administration Report of the Department for the year 1108.

ORDER D. DIS. No. 161 of 34/EDN., DATED TRIVANDRUM,
10th FEBRUARY 1934.

RECORDED.

(By order)

N. KUNJAN PILLAI,
Chief Secretary to Government.

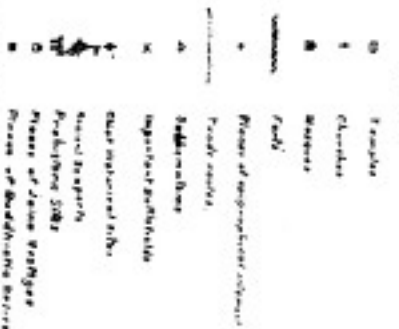
To

The Superintendent of Archaeology.
The Superintendent, Government Press.
The Press Room.
The Legislative Section.
The Central Printing Office.



MAP OF

SCALE 1 INCH = MILES



Office of the Superintendent of Archaeology,
Trivandrum, 10th January 1934.

No. 1/34.

From

The Superintendent of Archaeology,
Trivandrum.

To

The Chief Secretary to Government,
Trivandrum.

SIR,

I have the honour to forward herewith the Administration Report of the Department of Archaeology for the year ending the 31st Karkatakam 1108 M. E. (1932-1933).

General

* Government in their letter R. O. C. No. 553 of 31/E dated the 17th June 1932 sanctioned me privilege leave for six months from the 18th October 1932/2nd Tulam 1108 for Archaeological study and training with the Archaeological Survey of the Government of India, "the excess over the leave I am eligible for at the time I avail of it being treated as advance privilege leave as a special case". Government were also pleased to sanction the twenty days required for my journey to the place of training and back as on duty.

During the period of my leave on training, the Department was placed under the administrative control of the Director of Public Instruction. (*vide* G. O. R. O. C. No. 553/31/E of 25th August 1932). I handed over charge of the Department to Mr. E. G. McAlpine, the Director of Public Instruction on the 6th October 1932/21st Kanni 1108, and proceeded under Government orders to report myself to the Archaeological Superintendent, Indian Museum, Calcutta.

I was therefore away for nearly six months and twenty days, familiarising myself with the different aspects of archaeological work done in British India, such as conservation, excavation, museum work, epigraphy, ancient art and architecture, treatment of antiquities, &c. A comprehensive programme of work and extensive tours were designed for me by the Director General of Archaeology in India. The knowledge and the experience I gained as a result of my study and tours, are calculated to improve the scope and quality of archaeological work in Travancore.

I returned after my training on the 10th Madam 1108/22nd April 1933, and resumed duty taking charge of the Department from the Director of Public Instruction the same day. Government were since pleased to recognise that the period of my leave was used in the interest of the State when on training with the Archaeological survey of the Government of India; and they ordered the period of my training being treated as on deputation with full pay and deputation allowance together with travelling allowance admissible under the rules for my journey to the different sites and places of archaeological and historical interest (vide G. O. D. Dis. No. 686 of 33/Edn., dated 20th July 1933). I may be permitted to express in this connection my deep sense of gratitude to Government for this great and sympathetic consideration.

(ii) Towards the end of the year, Mr. K. Sivaramakrishna Sastri the Pandit Assistant of the Department proceeded on four months privilege leave and nine months furlough with permission to accept foreign appointment, to work as Research Assistant under the University Professor of Indian History and Archaeology, Madras, for the classification of the Mackenzie Manuscripts. Mr. Sastri was relieved of his duties on the forenoon of the 9th Mithunam 1108; and the place was not filled up till the end of the official year.

(iii) Mr. D. Srinivasan Potti, the Photographer of the office availed himself of privilege leave for sixteen days from the 16th Madam 1108; and Mr. Damodaran Nambiar was appointed to act for him.

(iv) On my request, Government were pleased to sanction a new post of Artist Draughtsman for the Department, for a period of one year (vide G. O. D. Dis. No. 1066/32 Edn. dated 19-9-1932). Mr. V. Padmanabha Pillai was appointed to it; and he took charge on the 5th Kanni 1108.

Tours.

In the beginning of the year, Government directed me to accompany Dr. Arnold Bake of the Kern Institute, Leyden during his tours in the State, and place my services at his disposal helping him in his researches on Folk Music.

After finishing his work, Dr. Bake in his letter dated 30-11-1932 wrote to express his "very deep gratitude for the great hospitality and help rendered to him in his work", and admitted that the assistance given him by me was invaluable

After return from North India, I visited Kitaṅgūr to study the architectural features of the theatre hall (Kūttambalam) of the temple, and to examine some old and important historical records reported to be available with the Nambudiris there. Later, I inspected the Kilakkēmatham palace at Māvēlīkkara in company with the local Maramat Circle Officer to advise him on the preservation of that building and to ascertain its historical importance. I also conducted a joint-inspection of the Chōlapuram temple with the Maramat Circle Officer, and suggested to him the lines to be followed in its renovation. On the request of the Devaswam Assistant Commissioner, Śuchīndram, a local inspection of the temple at Ālar had to be made; and a report on its restoration was submitted to Government.

The annual inspection of the old forts of Paḷlipport, Kōṭṭappuram, Udayagiri, Padmanābhapuram, and Vaṭṭakōṭṭa formed also part of the year's work. The other places visited in the year were Ōṇakkūr, Tirumārādi, Pārthivapuram and Kōtakulañṇara. My object in visiting them was to collect antiquities, and to explore the scope of archaeological work in each of them. Excellent specimens of wood sculpture were discovered at Ōṇakkūr and Tirumārādi; and the study of their ancient characteristics of workmanship also received my attention.

I spent on the whole 36 days in camp. The Pandit Assistant toured for 22 days and visited Madras, Nagercoil, Śuchīndram, Nallūr, and Toduvattī. His work was mainly epigraphical.

Chithira Tirunal Birth Day Celebrations

An important occasion in which the Department was able to usefully participate was in connection with the Exhibition got up at the Śrī Maḷavilāsam High School from the 27th October to the 7th November 1932, during the celebration of the Birthday of His Highness the Maharaja. The display by the Department of rare objects of archaeological, historical, and artistic interest such as copper-plates, inscriptions, coins, images, weapons, pictures, wood sculpture, jewellery, etc., aroused not only great curiosity, but was also widely appreciated.

Epigraphy

The best part of the year's work was in the field of Epigraphy.* The text of 43 new inscriptions was secured and examined in the year

* I am deeply obliged to the Government Epigraphist for India for kindly permitting me to take copies of the transcripts of the inscriptions of Travancore Kings from the office of the Archaeological Superintendent for Epigraphy, Madras.

most of which belonging to old Travancore kings. The earliest of the stone inscriptions discovered is dated in Kollam 301 (1126 A. D.). It is engraved on the western base of the Garbhagriha of Dvāraka Emperumān temple, Śuchīndram, and registers a gift of land for lighting a perpetual lamp in the Dvāraka Emperumān temple, and for maintaining a flower garden, by the assembly of Śuchīndram meeting in Śuchīndramudayanayinār temple, when Gōvindaprañjābhītarar Tiruvadi of Cherumukkil was present.

Two inscriptions of the Kollam year 404 (1229 A. D.) were also found in the same Garbhagriha. They record gifts of land, one for offering to the Dvāraka Emperumān by Kaṇṇan, and the other by Kēśavan Araṅgan of Putumaṭham.

The next two inscriptions are dated in Kollam 574 (1399 A. D.), and belong to the king Mārttāṇḍa of Jayasimhanād, *adīas* Rāvapa Rāma Mārttāṇḍa. The first is inscribed on the west wall of the Central Shrine in the Veṅkatāchalapati temple at Kariśūṇḍamaṅgalam. It is incomplete; but refers to the repairs and reconsecration of the temple of Ten-Tiruveṅḡada Viṇṇagar Emperumān worshipped by the sage Romaśa on the bank of Pāpanāśini, a sacred Tīrtha in Tenporundaparni. The land belonging to the temple was placed in the hands of a certain Mukundānanda Śrīpāda to be used for the temple and the Maṭha.

The other one inscribed in Grantha Characters and belonging to the same king is from the south wall of the Central Shrine of the same temple. It records that the sage Mukundānanda repaired the temple of the God Veṅkatāchalapati and reconsecrated the image.

The sixth one is engraved on the Gōpura of the temple of the Goddess in the Kulaśekharamudayār temple at Kalladakkurichi. It is dated in Kollam 610 (1435 A. D.), and refers to a gift of land for lighting perpetual lamps in the temple of Kulaśekharamudayanayinār, and mentions the name of the Travancore king Bhārata-Rāvapa Rāma-Mārttāṇḍan.

The seventh dated in Kollam 624 (1449 A. D.) is from the south wall of the Gōpura in front of the Ammanāthasvāmin temple at Śermādēvi, and states that five dancing girls were at their request appointed as second "*kudī*" to the Nayinār Śrī Kailāsamudayanayinār by the king Tiruppāppār Mūtta Tiruvadi, while he was staying at Vellankolli. The Tiruppāppār Mūtta Tiruvadi mentioned here appears to be Vīra Rāma Mārtāṇḍa figuring in the Navaikulam inscription. Next in chronological order are the two bell inscriptions of the Travancore king Śembaga Āditya Varman in the Nambi

temple at Tirukkanaṅgudi. They are dated in Kollam 644 (1469 A. D.), and mention that Ādityavarman of Viśākham star proficient in all arts gave a bell to the temple of Murāri at Tirukkanaṅgudi. One of them is in Grantha letters, while the other is a translation of the same in Tamil verse.

The tenth inscription dated in Kollam 653 (1478 A. D.) belongs to the Travancore king Chempakarāman Tiruppāppār Mūttavar (I. E. Vīra Rāma Rāmavarman of Tiruppāppār), born in Revati. It is from the north wall of the Purushōttama Perumāḷ temple at Ambāsamudram, and states that the Mahasabhai of Rāja Rāja Chaturvēdi Maṅgalam, Ūravar, Ūr, Nagarattār, Koṭipati, Bhaṭṭās, four Nāḍus, and Śavanparikalam assembled together and made certain arrangements before the king's servants for offering and "*pūjas*" to Purushōttamanayinār.

The eleventh inscription is from Tribhuvanam engraved on the West and South bases of the Central Shrine in the Pushpavanēśvara temple. It is dated in Kollam 661 (1486 A. D.), and records that while the king was encamping in the house of Anantanārayana Bhaṭṭa at Tirukkurangudi, a gift of land was made by him to the Dēvakamikal of Tiruppāvanamudayanayinār for conducting Vīra-Kēraḷan Sandi every day during Bharanī festival. The king referred to in this is Jayasimhan Vīrakēraḷa Varman II figuring in the Quilon Gaṇapati temple inscription.

The next one dated in Kollam 670 (1495 A. D.) is inscribed on the west wall of the Maṇḍapā in front of the Bagalikuttar temple at Kalladakurichi, and registers a gift of land for maintaining the service called Vīra Kēraḷan Sandi "*Pūja*" to Agattadi Ilaiyan Kāttan, while the king (Śaṅkaranārayana Veṅṇuman Koṇḍa Śrī Bhūtala Vīra Rāmavarman Jayatuṅṅaṇḍ Mūttavar) was encamping at his fort residence in Vilāṅkuḷam.

The thirteenth inscription belongs to king Udayamārttāṇḍa, and states that while the king was encamping at Kaḷakkādu, he was pleased to grant certain lands for offerings and "*Pūjas*" to Udayamārttāṇḍa Vinnagar Emperumān. It is engraved on the north wall of the central shrine in the Venkatāchalapati temple at Pallakkal and is dated in Kollam 678 (1503 A. D.)

The fourteenth record is from the wall of the South Varandah in the first Prākāra of the Aditya Varuṇēśvara temple at Melachaval. Though considered as one, there are two separate records with different dates in the same. The earlier one dated in Kollam 680 (1505 A. D.) refers to the reconstruction of the temple of

Udaiyār at *Sēvel* *alias* Kānaviniya Pāṇḍya Chatur-vēdi maṅgalam in Śēravanmādevi and renaming the said village as Vīra Kēraḷa-Nallūr. The latter one dated both in śaka 1428 and in Kollam 691 (1516 A. D.) states that the king while encamping at Sēval commanded certain privileges being conferred, and also provided grants of land for daily worship in the temple. The Travancore king mentioned in this epigraph is Nayinār Jayatuṅganāṭṭu Mūttatiruvāḍ.

The west and the south bases of the Lakshmī Nārāyaṇaperumāl temple at Ambāsamudram contain inscriptions belonging to the Kollam year 683 (1508 A. D.), one of which mentions the name of the Travancore king Bhūtalavīra Rāma, and refers to a "Pidipādu" to set apart some lands etc. for 'Aḍukkaḷacchelavu' (requirements of the Kitchen) of the king and his son, and to construct the "Ālaya" of Bhūtalavīra. The other records the grant of hereditary service rights in the temple to the Kaikkōlas, Villagers and Adavuṣaiyar by Udayan Tyāgavinōḍalbatṭan Uḷḷittār and Nālāyiram Uḷḷittār of the temple of Bhūtalavīrarāma Piḷḷayārkōil.

The next seven inscriptions belong to the Travancore king Śaṅkaranārāyaṇa Veṅṅumāṅkōṇḍa Bhūtaḷa Vīra Udaya Mārttāṇḍavarman Śīravāymūttavar. The earliest of them is dated in Kollam 691 (1516 A. D.) and registers a gift of land by the king to the Nayinār Śrī Kailāsamudayanayinār at Rājārāja Chaturvēdimāṅgalam, a Brahmadēya in Muḷḷinādu, while he was encamping at Vēḷakurichi for the conduct of "Pūjās" in "Ardhayāma". It is inscribed on the north base of the Maṇḍapa in front of the Central Shrine in the Kailāsanātha temple at Brahmadēsam.

An inscription of the same king belonging to the Kollam year 692 (1517 A. D.) and engraved on the north wall of the Maṇḍapa in front of the Kāṣṭhvara shrine at Ambāsamudram, states that while the king was staying in Putiyavīdu at Kaḷakkādu, he gave certain lands to Daivakarmis in the temple of Tiruppotiśvaram Udayanayinār etc. for daily "Pūjās". On the north wall of the same shrine dated in Kollam 694 (1519 A. D.) is another record of Udaya-mārttāṇḍa Varman Śīravāymūttavar, registering a gift of land to Tiruppotiśvaram Udayanayinār, Eriḷchavudaiya Nayinār and Nayinār Kariyamāṇikka Ālvār in Vēḷakurichi. A record of the same king dated in Kollam 698 (1523) is found at Mannārkōil engraved on the north wall of the Maṇḍapa in front of the Central Shrine of the Gōpālasvāmi temple. It registers a gift of land as Tiruvudaiyāṭṭam to Nayinār Aḷagiya Mannanār, while the king was staying at Putiyavīdu in the Brahmin quarters called Vīra-mārttāṇḍa Chaturvēdimāṅgalam in Kaḷakkādu *alias* Sōla Kula

Vallipuram. On the south wall of the Mandapa in front of the Central Shrine of the same temple, there is an unfinished record of the year Kollam 699 (1524 A. D.) stating that while the king was encamping at Putiyavīdu in Kaḷakkādu *alias* Chōla Kulavallipuram, he ordered that Ayyikkudi Uḷḷiṭṭār be the 9th 'kudi' of the Nayinār Aḷakiyamannārkōil.

Two more inscriptions of this king are found at Ambāsamudram, both being dated in Kollam 700 (1525 A. D.) The first is engraved on the west wall of the Kāśīśvara shrine, and states that while the king was encamping at Putiyavīdu he gave certain lands as Dēvadāna to the priests of the temples of the Tiruppatiśvaramudayanayinār, Erichaudayanayinār, and Karīyamāṇṭikka Ālvār. The other is on the north wall of the same temple, and records that the king having become Śiravaimattavar made a gift of three gardens for lighting lamps in the temple mentioned above. There is also a record of the Kollam year 701 inscribed on the South wall of the Mandapa in front of the Viśvanātha temple at Tenkāsi mentioning that the king at the request of his son Vīramārttāṇḍan gave certain lands to Aḷakiyapattar.

Two inscriptions of the Travancore king Śaṅkaranārāyaṇa Veṅṅumanṅkoṇḍa Bhūtalavīra Udayamārttāṇḍavarman dated in Kollam 706 (1531 A. D.) and 707 (1532 A. D.) respectively are also seen on the south wall of the Mandapa in front of the Central shrine in the Kulāśekaramudayār temple at Kalladukurichi, both recording gifts of lands to the temple of Kulāśekaramudaiyanayinār. An inscription of the Kollam year 711 (1536 A. D.) mentions one Jayatunganāṭṭu Śaṅkaranārāyaṇa Veṅṅumanṅkoṇḍa Śrībhūṭala Vīra Varma *alias* Jayatuṅga Nāṭṭu Mattavar. It is incomplete; and is engraved on the south wall of the Mandapa in front of the Central Shrine in the Muṇḍiśvaramudayār temple at Manappadaividu, stating that the king commanded one Iechuran Pattan of Manappadaividu in Śivalamangalam Kilpidākai be given Śripaṇḍārakkannakku. Two other inscriptions are dated in the Kollam year 716 (1541 A. D.). One of these is engraved on the west and south wall of the Veṅkātāchalapūti temple at Pallakkal, and mentions the Travancore king Śaṅkaranārāyaṇaveṅṅumanṅkoṇḍa Bhūtalavīra Śrī Rāma Varma. It records a deed of gift of certain lands for conducting the daily 'Pūjās' of Nayinār Udayamārttāṇḍa Viṅṅagar Emperumān. The other is inscribed on the south wall of the same temple and states that the king who looked after the Śrīkāryam in the temple of Udayamārttāṇḍaviṅṅagar Emperumān in Udayamārttāṇḍa Chaturvēdimaṅgalam wrote and gave a 'Pidipadu' deed to Vīrakērlakkuṭṭi of Narasiṅganallūr in Kilvēmpaṇādu for conducting the daily service of Chempakarāman "Sandi".

The next two inscriptions also belong to the same king Śaṅkaranārāyaṇa Veṅṟumaṅkoṇḍa Bhūṭalavīra Śrī Rāma Varma of Jayatuṅganādu. They are from Ambāsamudram. One is engraved on the south wall of the Kāśisvara shrine and is built in at the end. It is dated in Kollam 720 (1545 A. D.), and states that some lands were set apart for offerings of Śrīhali in the temple. The other one is dated in Kollam 721 (1546 A. D.) and is inscribed on the south wall of the Maṇḍapa in front of the same shrine. It states that while the king was encamping at Chempakarāmanallūr, he gave "Maṭhapati Kaṇakku" to Ānanda Kuttar, a teacher in Kaviramaṭha at Tirunelvēli in Kīḷvema-nādu.

An inscription of the same king dated in Kollam 722 (1547- A. D.) at Tenkāśi is engraved on the south wall of the Maṇḍapa in front of the Viśvanātha Svami temple. It records a gift of land by the king to God Viśvanātha for conducting the service Chempakarāman Sandi while he was staying at Ērvādi.

The next three inscriptions are also dated in Kollam 722 (1547 A. D.). One of them is inscribed on the east wall of the *Prākāra* of the Veṅkatachalapati temple at Karisūḷndamaṅ-galam. It mentions Rāma Varma Tiruvadi Paṇḍāram of Jayaśiṅ-ganād, and states that Śingarāyan, the Stānapati of Mahāmaṇḍalēśvara Rāma Rāja Chinna Timmayadēva Mahārāja worshipped the God Ten Tiruvēkatamudayanāyinār for the welfare of his father, mother, king and Gōvinda Nāyak, and gave to the God some lands and the taxes from Kulaśekharamaṅgalam which he had obtained as a gift from Rāma-Varma Tiruvadi Paṇḍāram of Jaya-śiṅganād. The second is engraved on the east wall of the Maṇḍapa in front of the Gōmati Amman shrine in the temple of Pūdar-guṇēśvara at Tiruppudamarudūr, and mentions Śaṅkara Nārāyaṇa Veṅṟumaṅkoṇḍa Bhūṭala Vīra Śiravai Udaya Mārṭṭāṇḍavarman Siravai Mūttavar. It states that while the king was encamping at Kunrattūr, he ordered that Perumān Perumān of Muḷḷinādu be given Śrīpaṇḍārakaṇakku in the temple of Narumpuṅkoṇḍa-aruliya Nayinār. The last one refers to a deed of sale of land by the same Travancore king to Śrīman Mahā Maṇḍalēśvara Rāma Rāja Chinna Timmayadēva Mahārāja. It is inscribed on the main Gōpura of the Ādinātha temple at Ālvār Tirunagari. An in-scription on the north-east wall of the maṇḍapa in front of the Central Shrine in the Kailāsanātha temple at Bramadēśam dated Śaka 1472 refers to a gift of land by Rāmappa Nāyaka, son of Goulavasava Nāyaka to Nayinār Śrīkailāsamudaiyanayinār in

Raja Raja Chaturvėdimangalam, a Brahmadēsa in Muḷḷinādu for the merit of Vittalaśvara Mahārāja in addition to the gift of the Mattatiruvadi of Śīravāi in Kollam 723 Āvaṇi.

The next record is dated in the Kollam year 819 (1744 A. D.); and is engraved on a standing stone put up at the old market at Toduvattī. Though damaged to some extent, it mentions Ravivarman Śīravāi Muttavar. It states that when the king was encamping at Kalkulam, he ordered that offenders be punished as in the reign of his uncle Kulasekaraperumāl.

An inscription of Kulasekaraperumāl engraved on a slab set up in the Alagiri Perumāl temple at Gudalūr is dated in Kollam 844. It registers a gift of certain land by the king for conducting "Pūjās" in the temple of Mangaladevi Amman, Alakar, etc. Of the rest, one is a record of a king of Jayaśīṅganād and is dated 3+6 Āni. It is inscribed on the wall of the south varandha in the first "prākāra" of the Appan temple at Śermadevi, and registers a gift of field to the Śrīvaiṣṇavās in the Appan temple for conducting Ravivarman Sandi; and another gift to those who recite four *Vēdās* and read *Purāṇās*. A damaged inscription in the same place mentions Ravikulasekara in an eulogistic poem. It is engraved on the east wall of the second "prākāra" of the Bhaktavalsala temple.

One Ravi Varman of Vēṇādu figures in a rock inscription at Pachchārkulam in Kīl Āmbūr, while a Virakeraḷa Kulasekara is mentioned in an inscription on the south wall of the Śiva temple on the bank of the Tāmparaparni river in the village of Suttamalli registering a gift of land to the Bhaṭṭās of Udayamārttāṇḍa Chaturvėdimangalam. An undated record inscribed on the western prākāra (inside the Vahanappura) of the Sthānūnāthasvāmi temple at Śuchīndram was copied in the year; and though damaged, it seems to refer to certain gifts of land.

Numismatics.

A collection of old copper coins *belonging to different dynasties of South India was presented to me by a friend Mr. Visvanathan, Assistant Engineer, General Electric Company, Calcutta. A considerable part of my time in the year was devoted to their examination and study. I have been able to identify nearly seventy five of them as follows:—

* These have been sent to the Government Museum now.

Chēra	...	3	(See plate 2).
Chōja	...	30	
Pāndya	...	10	
Mysore	...	10	
Vijayanagar	...	7	
Nāiks of Madura.		10	
French East India Co.		1	
Dutch East India Co.		3	

Palaeography.

Another useful work undertaken and finished in the year relates to the preparation of a Palaeographical chart* showing the development of the Vaṭṭeḷuttu script in different periods. It is intended for the use of those engaged in deciphering old "Ōlai" records, and has been commended highly by the Dewan, on whose orders it was subsequently sent to the Archaeological section of the Government museum.

Conservation.

The ancient Śiva temple at Ājur being in ruins was recommended for restoration with out any obliteration of its antique grace and architectural charm, the sight of a religious edifice however small contributing as Ruskin says to the "mental health, power and pleasure of man." Government have been pleased to accept my proposal, and to sanction Rs. 500 for its renovation.

Publications.

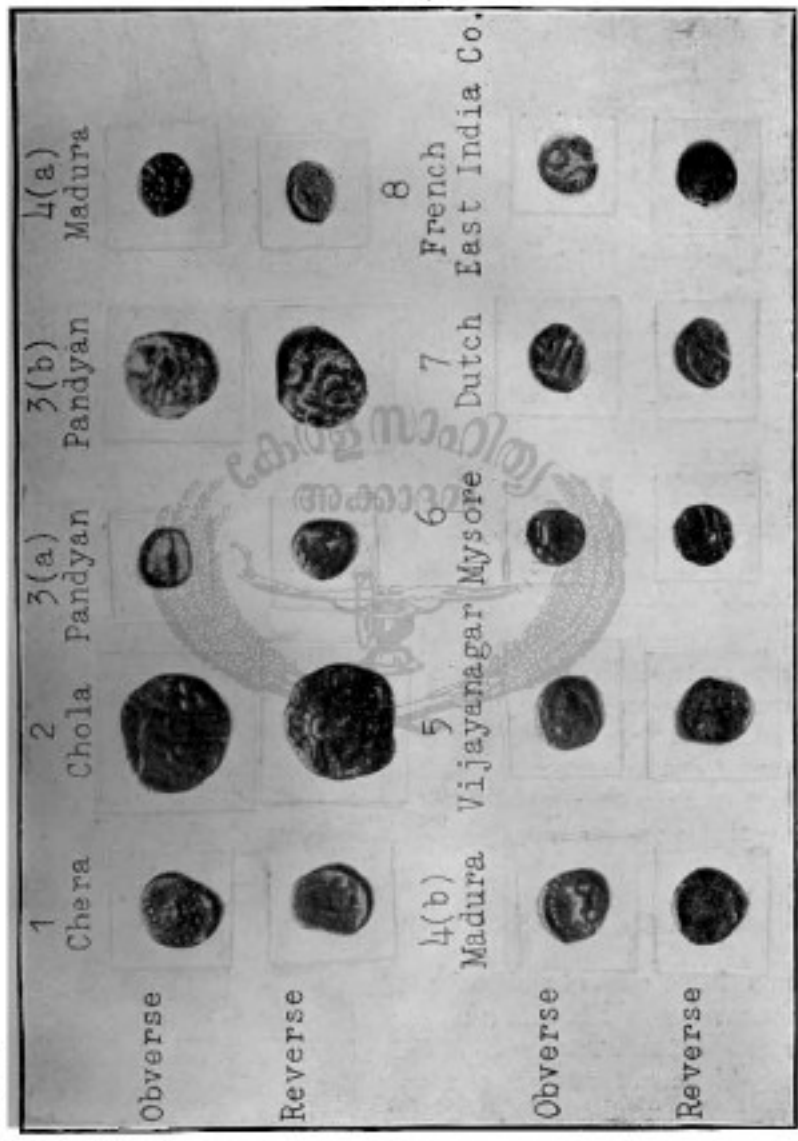
The Archaeological sheet of the Government Gazette was continued in the year; and notices of the important inscriptions of Gōvaṛdhana Mārttāṇḍa, Vikkīraman, Virakēraḷavarman and Kōḍakēraḷa Varman were published in the Gazette with their text and summary in Malayālam.

Subjoined is a statement of the receipts and expenditure of the Archaeological Department for the year 1108 M. E.

RECEIPTS.

		Rs.	Ch.	C.
Sale of Photos	...	26	27	4
Sale of Archaeological publications	...	27	19	5
Sale of Elements of Hindo Iconography	...	97	20	0
Miscellaneous	...	1	1	0
Total...		153	11	9

* See plate 3 (a) and 3.(b).



THE TABLE SHOWING THE
Valle de la Sirena
 IN DIFFERENT PERIODS
 (COPY RIGHT)

A.D.	K	N	C	H	N	T	N	I	N	P	M	Y	R	L	V	L	L	R	N
1700	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1701	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1702	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1703	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1704	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1705	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1706	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
1707	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2
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1727	2	4	1	2	3	4	3	2	2	2	2	2	2	2	2	2	2	2	2

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SUPERINTENDENT

R. VASUDEVA PEDURVAL B.A.

5807



THE TABLE SHOWING THE
Vattelutta Script
IN DIFFERENT PERIODS
(COPY RIGHT)

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PREPARED BY THE DEPARTMENT OF ARCHAEOLOGY TRAVANCORE
MADRAS

R VASUDEVA POGGAL B.A

EXPENDITURE.

Salary of the Superintendent of		Rs.	Ch.	C.
Archæology ...	...	2309	27	0
Pay of the Establishment ...	...	2361	13	7
Travelling allowance ...	...	569	3	11
Contingencies ...	...	958	14	4
Total...		6199	2	6

I have the honour to be,

Sir,

Your most obedient servant,

R. VASUDEVA PODUVAL,

Superintendent of Archaeology.



APPENDIX A.

**Places visited by the Superintendent of Archaeology
in 1108.**

Chingam

Quilon

Alleppey

Mēdam

Kidañgūr

Edavam

Mavēlikkara

Kōtakulañgara

Nāgercōil

Chōlapuram

Mithunam

Paḷḷipport

Kōṭṭappuram

Parthivapuram

Muñchira

Champakkulam

Karkāṭakam

Ōṇakkūr

Thirumaṇṇādi

Padmanābhapuram

Udayagiri

Vaṭṭakōṭṭa

**Places visited by the Pandit Assistant
during 1108.**

Kanni

Madras

Dhanu

Nāgercōil

ŚuchIndram

Nallūr

Edavam

Toduvaṭṭi

APPENDIX B.

List of photographs taken during the year 1108.

1	Tantric Mudrās	12 × 1 plates.
2	Naṅgiyār Kūttu at Ampalappuḷa temple	Full plates.
3	Do. Standing posture	Do.
4	Do. sitting posture	Do.
5	Archaeological map of Travancore	Do.
6	Anantaśayana (wood) Vēṭṭikulaṅgara temple	Do.
7	Badrakālī (wood) Vēṭṭikulaṅgara temple	Do.
8	Navagrahas (wood) Vēṭṭikulaṅgara temple	Do.
9	Head dress of Kathakālī actors at Trivandrum palace	Do.
10	Dress of Kathakālī actors at Trivandrum palace	Do.
11 to 14	Wood work at Chouakkara temple	Half plates.
15 to 18	Wood work at Tirumārādi temple	Do.
19 to 21	Do. Onakkūr temple	Do.
22 to 25	Do. Kaviyūr temple	Do.
26	Hanumān image (Bronze) Kaviyūr temple	Do.

APPENDIX C.

List of additions to the Library for 1108.

	Author.
Bhoja Raja	P. T. Srinivasa Iyyengar, M. A.
Studies in Chola History & administration.	K. A. Nilakanta Sastri, M. A.
The Mauryan Polity.	V. R. Ramachandra Dikshitar M. A.
The Chronology of the Early Tamils.	K. N. Sivaraja Pillai B. A.
Hand book of the sculpture in the Curzon Museum of Archaeology.	V. S. Agrawala M. A., LL. B
A Junior History of India.	Banerji.
Indian Museum, Archaeological Section, Calcutta.	
Archaeology.	Stanley Casson.
Man in the making (an introduction to Anthropology).	R. R. Marett.
Three days at Agra.	Lt. Col. H. A. Neall.
The Buddha Story in stone.	H. Hargreaves.
Catalogue of the Delhi Museum of Archaeology.	
Bulletin of the Madras Government Museum Vol. I. Part II. (new series).	
Hand Book to the sculpture in the Museum of the Bangiyasahitya Parishad.	Manomohana Ganguly.
Pratimālakṣaṇam.	Jitendra Natha Banerjee M. A.
Anglo-Malayalam Technological Terminology.	S. Ramanatha Iyer.
Speeches and documents on Indian Policy Vol I.	Prof. A. Berridale Keith.
Do. Vol II	Do.
The New Dictionary of Thoughts.	
Annual report of the Cochin Archaeological Department.	
Do. South Indian Epigraphy.	
Do. Mysore Archaeological Department.	
Do. Ceylon. Do.	

- Bibliography of Indian Archaeology for the year 1931.
 Visva Bharati.
 Le Monde Oriental.
 Bulletin of the Madras Government Museum.
 Karnatik Historical Review.
 Varendra Research Society's Monographs.
 The Journal of the Bihar and Orissa Research Society.
 Indian Historical Quarterly.
 Quarterly Journal of the Mythic Society.
 Epigraphia Indica.
 Bulletin of the Museum, Fine Arts, Boston.
 Journal of the Bombay Historical Society.
 Journal of the Andhra Historical Society.
 Dwaja-Chentamil.
 Madras Presidency College Magazine.
 Madras Christian College Magazine.

APPENDIX D.

Lithic inscriptions collected during the year 1108 M. E.

Place.	Dynasty.	King.	Date.	Character.	Remarks.
1 On the south wall of the Maṇḍapa in front of the central shrine in the Kuṭṭasēkharamudayār temple, Kalladaikkurichi.	Travancore.	Śaṅkaranārāyaṇa Veṇṇumayakonḍa Bhūtalāyīra Udayamārtatāḍa Varman.	Ko. 707 Viakāśi. Purvaṇaksha 12.	Tamil	Registers a gift of land for conducting 'pūjās' and for offering to Nayinār Kuṭṭasēkharamudayār at Kalladaikkurichi.
2 On the west wall of the Maṇḍapa in front of the Bagalikkattār temple, Do.	Do.		Ko. 670 Āni. 26.	Do.	Begins with "Arulichāikai" and registers a gift of land for maintaining the service Vīra Kārala Śandi Paṇa to Agattadīr Ilanjar Kattan while the king was camping at Vilankulam.
3 On the south wall of the Maṇḍapa in front of the central shrine in the Kuṭṭasēkharamudayār temple, Do. Do.	Do.	Śaṅkaranārāyaṇa Veṇṇumayakonḍa Tiruppāppar Mātta-var.	Sa. 1453 Ko. 706 Viakāśi. Sa. 12 Friday.	Do.	Refers to a gift of land to the temple of Kuṭṭasēkharamudaya Nayinār. Damaged.

4 On the Gōpura of the temple of the Goddess in the Kulaśekharanūdayār temple Do. Do.	D.	Bharata, Ravana Rāma Mārttandān.	Ko. 610 Painkuni 26	Do.	Registers a gift of land for lighting perpetual lamps in the temple of Nayinar Kulasekara Mudaiya Nayinar. Incomplete.
5 On the north wall of the central shrine in the Veṅkatāchalapati temple, Palakkal.	Do.	Udayamārttāṇḍa.	Ko. 678 Vaikāśi 12.	Do.	Records that when the king was camping at Kalakkādu, he was pleased to grant certain lands for conducting offerings and "pūjas" to Nayinar Udayamārttāṇḍa Viṇṇakar Emperumān.
6 On the west and south walls of Do.	Do.	Sankarānārāyaṇa Vetrumanakonda Bhūtalavīra Śrīrāmavarma.	Ko. 716 Āni. 7 Su. 11 Saturday. Svāti.	Do.	Begins with 'Arulichaiya!' and records a deed of gift of certain lands for conducting daily "pūjas" of Nayinar Udayamārttāṇḍa Viṇṇakar Emperumān as Śempakāraṇṇasandi.
7 On the south wall of Do. Do.	Do.		Ko. 716 Āni. 7	Do.	Registers that the king who looked after the Śrīkāyaṇ in the temple of Udayamārttāṇḍa Viṇṇakar Emperumān in Udayamārttāṇḍa Chaturvēdimaṇḍalam wrote and gave a "pidipāḍu" deed to Viṅkeralakutūṭi of Narasiṅganallār in Kīlvēmpaṇḍu for conducting the daily service of Chempakāraṇṇasandi.

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
8	On the north wall of the Purushōtama Perumāl Temple, Ambāsamudram.	Travancore	Chempakārāman born in Kēvati Tiruppappār Mūttavar.	Ko. 653 Ani. 21	Tamil.	States that the <i>Mahāśāhai</i> of Rāja-Rāja Chaturvedināṅgalam Ūrvar, or, Nāgaratār, Kuṭipati, Bhaṭṭas, four Nādas, and Savan-parikalam assembled together and made certain arrangements before the king's servants for offerings and "pājas," to Purushōttanamudaya naymar of Tiruppaṭṭakaraḷ.
9	On the west and south bases of the Lakshminārāyaṇa Perumāl temple Do.	Do.	Bhātalaivīra Rāma. Pankuni 13. Su. 7. Thursday Mṛigaśirsha.	Śa. 1429. Ko. 683.	Do.	It is an ever lasting record of Śambhu of Rāja-pura and states that a "pidipādu" was drawn to set apart some lands etc, for Adukkalāchilavu of the king and his son and to construct the <i>Ālaya</i> of Bhātalaivīra.
10	Do. Do.	Do.	Bhātalaivīra Rāma.	Śa. 1429 Ko. 682 Pankuni 13 Su. 7 Thursday Mṛigaśirsha.	Do.	Refers to the deed of Tiruppaṭṭi Kāpiādelai written and given to the Kaikkōlar and Adavusaivar by Udayan Tyāgavinōdabhāttan Uḷittār and Nālayiram Uḷittār Dēvak mis in the temple of Bhātalaivīra Rāma Pillayār kōil.

11 On the south wall of the Kāśīvara shrine, Ambāsamudram.	Travancore	Rāmanavarman of Jayatunga nāda.	Ko. 720 Uttirattīti	Tamil	Built in at the end. Begins with <i>arūṭṭeṭṭal</i> and states that some lands were set apart to conduct <i>Śrībālī</i> in the temple of Mannar mullinādu. States that while the king was encamping at Putiyavīdu in Vēla-kurichi, he gave certain lands to the Devakanṁis of the temple of Tirupottīśvaram Eriichāvudai-aiya Nayinār Kariyamāṇikka Ālvār as Dēvadāna.
12 On the west wall of Do.	Do.	Śankaranārāyaṇa Vep-rumankon-ḍa Bhātala-vīra Śrīvīra Ualaiya-Ma-rttāṇḍavar-man Śirai-vāmṁttavac.	Ko. 703 Māsi. 3	Do.	
13 On the north wall of Do.	Do.	Do.	Ko. 694 Tai. 11 Su. 8 Saturday Pushya.	Do.	Registers a gift of land to Tirupottīśvaram Udayanayinār Eriichāvudaiyanayinār and Nayinār Kariyamāṇikka Ālvār in Vela-kurichi, a village in Brahmadrām in Mullinadu for morning paḷa while the king was camping at Vadiśśvri.
14 Do. Do. Do.	Do.	Do.	Ko. 700 Pōkuni 29	Do.	Records gift of three gardens to Dēvakannikal in the temple of Tirupottīśvaram, Eriichāvudai-yanayinār and Kariyamāṇikka Ālvār for lighting some lamps.

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
15	On the south wall of the Maṇḍapa in front of the Kaśīśvara temple, Ambāsamudram.	Travancore	Śaṅkarana- rāyapa, Vep- pamaṅkoṇḍa Bhūṭala Vi- ra, Śrī Vira Rāma.	Ko. 721 Tai. Ba. 10 Monday Viśākha.	Tamil	States that the king while he was encamping at Chempakaramanallūr gave Maṇḍapaṭi Kaṇakku to Anan- dakūṭṭar a teacher in Kavirāmata at Tinneveli in Kilvēnbanādu over cer- tain temples except Mannārkōil. States that while the king was stay- ing in Putiyavīdu at Kaḷakkādu he gave certain lands to "Daivakanmiz" in the temple of Tirupottīśvaram Udayamayinār etc. for daily pūjās.
16	On the north wall of the Maṇḍapa in front of Do. Do.	Do.	Śaṅkarana- rāyapa, Śrī Viraṇḍaiya, Mārtāṇḍa- varman, Si- raivāymūt- tavar. Mārtāṇḍa of Jayasim- hanādu	Ko. 692 Pankuni 27 Su. 2 Monday Aśvati.	Do.	
17	On the west wall of the central shrine in the Venkatāchalapati temple Kari- śaṇḍamaṅgaḷam.	Do.		Ko. 574 Mēda Ea 5 Thursday Mala		Not finished. Refers to the repairs of the temple and reconsecration of God Tiruvenkata Viṇṇakar Emperu- man worshipped by the sage Romāsa on the bank of Pāpanāṣini, a sacred Tīrtha in Tenkara in Tanporuntap- pārai and to the receiving of the lands belonging to the temple from the king by Śrī-Mukundaṇanda.

18	On the south wall of the central shrine in the Venkātāchala- lupati temple Kari- śūhidamāṅgalam.	Do.	Sa. 1320 Expressed by Chrono- gram, "नरुले- ५" Mithuna.	Records that the sage Mukunda- masda repaired the temple of God Venkātāchala and reconsecrated the image.
19	On the east wall of the Prākāra of the same temple. Do. Do.	Do.	Rāmeśvarma Sa. 1468 Tiruvadi Ko. 722 Paṇḍāram Parabhava of Jayasim- hanādu. Sa. 15 Monday Rōhiṇi.	States that Śingarayyan the Sthāna- pati of Śrīman Mahāmapdātēśvara Itāma Raja Chintaminmayadeva Mahārāja and the son of Āyahrātā Appayvāṅgar of Śrīvatsagōtra and Āpastambasatru worshipped the God Ten-Tiruvēnkataṁḍaiya Nayinār for the welfare of his mother, father, king and Gōvinthanāyak and gave some lands to God. Ten Tiruvēn- katamūḍaiya Nayinār and also the income from the taxes of Kulasekara- maṅgalam received from Rāmeśvarma Tiruvadi of Jayasimhanādu.
20	On the south wall of a Siva temple on the bank of the Ta- mraparai river in the village of Śu- tāmali.	Do.	Virakērala Kulaśekhara	Registers a gift of land by Vira- kēraḷakulaśekhara to the Bhāṭṭas of Udayamārttāpda Chaturvēdimanga- lam founded in memory of Udaya- marttāpda by his son and to God Aṅguḍēśvara-Mudaiyār.
21	On the bell hang- ing in front of the central shrine in the Nambi temple Tiru- kkanamgudi.	Do.	Āḍiṭṭiya- varma Ko. 644 Expressed by the Chro- nogram ५५५५	States that Āḍiṭṭiyavarma of Viśa- kham star, expert in all the arts gave a bell to the temple of Murāri at Tirukkanamgudi.

Place.	Dynasty.	King.	Date.	Character.	Remarks.
22 On the bell hanging in front of the central shrine in the Nambi temple, Tirukkavangudi.	Travancore	Ādiyavarṇa	Ko. 644	Tamil	This record is in Tamil verse and a translation of the previous one.
23 On a rock at Pachcharkulam at KīlĀmbur.	Do.	Raviyarṇa of Vēpādu	Do.	Vatteluttu.	Damaged. Begins with introduction. "Tirumakalāṭai-iruttu" & mentions Ravivarṇan of Vēpādu.
24 On the east wall of the Maṇḍapa in front of the Gōmati Amman shrine in the temple of Patargunēśvara at Tiruppuḍamaruḍar (right of entrance)	Do.	Śaṅkara-nārāyaṇa Veṇṇuman-koṇḍa Bhōtalavīra Śrī Vīramudaiya Mārttāṇḍavarṇa Śīraivai Mātta-var.	Sa. 1418 Ko. 722 Tai. 10	Tamil	While the king was encamping at Kunratūr he ordered that Perumān Perumān of Mullinādu be given Śrī-Paṇḍarakapaku in the temple of Narumpunkopḍaraliya Nayinār.
25 On the south wall of the Maṇḍapa in front of the Central shrine in the	Do.	Do.	Ko. 699 Pankuni. 14	Do.	Begins with "Arulicheyal" not finished. While the king was staying in Putiyavīdu at Agaraśimai in Kālakkādu alias Chōlakulavallipuram,

26	Gopalasvāmin temple at Mannārkōil. On the north wall of the same. Do.	Do.	Saṅkarana- rāyapaṇ Veṇṇumaṇ- koṇḍa Bhṇ- talavira Sri- vīra Mārti- aṇḍavarma Sīraivāy Muttavur.	Ko. 698 Maṣi. 10 Ba. 5 Thursday Svāti	Do.	he ordered that Ayyikkudi Uḷḷiṭṭar be the 9th Kudi of the Nayinār Alakiyamaṇṇkōil. Registers a gift of land as Tiruvudaiyāṭṭam to Nayinār Alakiya man- nār by the king while he was stay- ing at the Putiyavīdu in Brahmin quarters (Aṅgaśīmai) called Vira- mattāṇḍa Chaturvēdināṅgalam in Kaḷakkādu alias Sōlakulaivalipu- ram.
27	On the north wall of the Maṇḍapa in front of the Central shrine in the Kai- laśaṇṭha temple at Brahmadēśam.	Do.	Do.	Sa. 1472 Sadharapa Kanni 6 Ba. 9 Fri- day Punar- tithi Vaiyāṇ- yōga, Gaja- karana.	Do.	Refers to a gift of land by Rāmappa Nayaka the son of Goulavavasaya- nāyaka to Nayinār Śrī Kailāsa- mudaiya Nayinār in Rājārāja Cha- turvēdināṅgalam a Brahmadēśa in Mullinādu for the merits of Vittak- āvara Mahārāja in addition to the gift by Mūṭṭa-Tiruvadi Sīraivāy in Ko. 723 Aṅgū.
28	On the north base of the same Maṇ- ḍapa in the same temple. Do. Do.	Do.	Do.	Ko. 691 Kārtigai 5 Ba. 13 Sun- day, Saubha- gya Yōga, Svāti.	Do.	Registers a gift of land to Nayinār Śrī Kailāsa Mudaiya Nayinār at Rājārāja Chaturvēdināṅgalam a Brahmadēśa in Mullinādu by the king while he was encamping at the house in Veḷakurichi in Mulli- nādu for "Pujas" to be conducted in Ardhavyāma.

Place.	Dynasty.	King.	Date.	Character.	Remarks.
9 On the west and south base of the central shrine in the Pusbpavanesvaram temple at Tribhuvanam.	Travancore		Ko. 661 Masī 21	Tamil.	Records a gift of land to the Dēva-kannikal of the temple of Tiruppu- vanamudaiya Nayinār by the king for conducting Virakēralausandi every day during Bharapi festival days. It is also stated that the king was encamping in the house of Ana- thanārāyanabhaṭṭar at Tirukkapan- gudi while the gift was made.
10 On the south wall of the Maṇḍapa in front of the Viṣṇuātha Svāmi temple at Tenkasi.	Do.	Jayatunga- nāṭṭa, Śaṅ- karanārāya- pa, Veṅṇu- maṅkoṇḍa, Śrī Bhātala- vīra kama- varma, Ja- yatinganā- ṭṭu, Matia- var.	Śa. 1419 Ko. 722 Chittirai 17 Ba. 8 Wednesday Subhayōga Tiruvōṇam.	Do.	Registers a gift of land by the king to God Viṣṇuātha for con- ducting the service Chempakarāman- sandi, while he was staying at Er- vādi.

31	On the north wall of the Maṇḍapa in front of the same shrine Do.	Do.	Sa. 1447 Ko. 701 Kaini 15 Ba. 12 Thursday Makham.	Do.	States that the king at the request of his son Vīramārttaṇḍan gave certain lands to Alakiyapattan of Kouṣkagūtram and Bōdhayana-sūtra.
32	On the east wall of the second Prākāra of the Bhaktavalsala temple, Shermādevi.	Do.			Damaged; is a eulogistic poem and mentions Ravi Kulasekhara.
33	On the south wall of the Maṇḍapa in front of the Ammanāthasvāmin temple Do.	Do.	Ko. 624 Avani Ba. 10 Saturday Punarṇ. sam.	Do.	States that five dancing girls were at their request appointed as second "kuṭṭi" to the Nayinār Śrī Kailāsa-mūḍaiya Nayinār by the king Tiruppappār Mātta tiruvadi while he was staying at Velṅankolli. (Some letters are damaged).
34	On the wall of the south varandah in the first prākāra of the Appan temple Do.	Do.	King of Jaya-simhanāḍu, 3 + 6 year Ani	Do.	Registers a gift of field to the Śrī vaiṣṇavās in the Appan temple for conducting Ravivarmaṇēndi and for another gift to those who recite four vēdās and reads purāṇās.
35	On the main gōpura in the Ādinātha temple at Al-vātirunagari	Do.	Jayatuṅganāṭṭu, Śankaranārāyaṇa Minam, Ba. 5 Veṅṛumaṇkōṇḍa Saturday Bhūtala vīra Śrī Pushya Udayamārttāṇḍa- varma Siraivāya-mūttavar.	Do.	Refers to a deed of sale of some land by the Travancore king to Śrīmaṇ Mahāmaṇḍalēśvara Rāmarāya Chinmatimma deva Maharāja.

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
36	On the wall of the south varandah in the first Prākara in the Ādityavarṇa-śvara temple at Melacheval.	Travancore.	Nayinār Jayatunguṇāṭṭu Māttatrivadi	Ko. 691 Parattōṣi 2 Sa. 1428 Ko. 680 Tai. 15 Ba. 13 Monday	Tamil	Though the record is considered one, there are two separate records with different dates. The first record dated in Ko. 691 states that the king while he was encamping at Cheval, commanded that the first house, second house, and Sṛī Paṇḍārakṇakku be given certain privileges and Unniṭṭōṟṟi be appointed as Anavāl; and the second record refers to the reconstruction of the temple of Udaiyar at Cheval <i>alias</i> Kānizhūyapādya Chaturvēdimangalam in Chēravannāḍēvi in Muḷlinādu and renaming the said village as Vīrkōṛalanallor. Incomplete. States that the king commanded* that Ichuran Pātakan of Manappadavīdu <i>alias</i> Anpalattādinallor in Sivalamaṅgala Kīḷṇidakai be given Sṛīpaṇḍārakṇakku.
37	On the south wall of the Maṇḍapa in front of the Central shrine in the Muṇḍivaramundayār temple at Manappadaivīdu.	Do.	Jayatuṅḡanāṭṭu Saṅkaranārāya- pa Māttavēlaik- karan Vēṇuma- ṅkonda Sṛībhāt- ala Vīra Varma <i>alias</i> Jayatuṅga- nāṭṭu Māttavar. hakarnam.	Ko. 711 Kārthigai 3 (2) Su. 10 Thursday Uttaram Viyāghāta- yoga. Varā-	Do.	

38	On a slab set up in the Agari Perumal temple at Gndalur.	Do.	Kulasakthar. So. 1560 Perumal. Ko. 844 Kilaka, Avarai, Sunday So. 10	Do.	Registers a gift of certain lands by the king for conducting "pajas" in the temple of Mangaladevi Amman, Alakar, Vannikanatha and Sasta and for feeding.
39	On the Western Prakara inside of the Valanappara of Sathunathasvami temple at Sanchindram.	Do.	Do.	Do.	Damaged. Seems to refer to a certain gift of land.
40	On the Western base of the Garbhagriha of Dvarakai Emperuman temple Do.	Do.	Ko. 301 Kanni 30 Friday Parattasi.	Do.	Registers a gift of land for lighting a perpetual lamp in the Dvarakai Emperuman temple and for maintaining a flower garden by the Assembly of Suchindram who met in Suchindramudaiyanayinar temple when Govinda Pranjabhitarar tiruvadi of Cherupukkil was present.
41	On the Western base of the Garbhagriha of the same.	Do.	Ko. 404 Karkutakam Tuesday Param.	Do.	Registers a gift of land for offering to Dvarakai Emperuman by Kaupan.
42	Do. Do. Do.	Do.	Ko. 404 Dhanu.	Do.	Refers to a gift of land by Kesavan Arangan of Putunadam to the said God.

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
	On a standing stone put up at the old market, Toduvayti.	Travancore.	Ravivarma Śiraivāy Matta.	Ko. 819 Āvaṇi.	Tamil.	States that when the king was encamping at Kalkulam he ordered that offenders be punished as in the reign of his Uncle Kulasekhara-Perumal

